844 good mullah is not called in who knows how to strike him (Martuny ura-
755 uratugun). Torgai transmits from the words of someone who knows
776 how to hit Martu, that Martu appears in the form of a little yellow girl (sary kyzday). Martu carries disease (yukbaly), and therefore young women do not come in to the woman in labor. In order to bring relief to the woman in labor it is necessary to expel the evil spirit. They shoot off guns for this and make noise outside the tent. (2)

2. Cf. Makovetskii, I. p. 62.

844 A woman never gives birth in the house of her mother, even under accidental circumstances, riding through, etc.

844 After the delivery the mother lies down for 3-4 days, eating fatty food, tea and other small and hot (issyk) food, but not cooling (suuk).

553 When a child is born, they slaughter an animal, and they give the young men kids for kukbure. The old men are regaled and they
551 give /99/ the name. When the children are dying one after another, then fate is propitiated in the following manner. They give the child some sort of humiliating name, connecting it with a notion of long life, for example, they give the name Kuchukbay, saying: Will he not remain among the living in the form of a whelp? (byr kuchukdey tiri bulub yurermeken). Names such as Kutebar, Bokkut, Maykut, Itakyak, Katpa (camel's sickness) are not rare. The names Tokhta (stop), Tursun (let him stop) must be foretokens of long life. They
751 run a silver ring through the nose cartilage of an only child of male or female sex, when the other children have died. Often the names originate from words which were spoken by chance by people who came in, for example, if someone said that the child was ugly or blond like a Russian, then its nickname would become Yamanbay, or Orusbay. On the occasion of a general's riding through, one child in the Chimkent uyezd received the name Dzhandaral. Many Kazakhs bear two names.

Examples of female names are Uriuk (apricot), Pistagul' (pistachio flower), Miizgul' (the flower of a plum), Al'magul' (apple blossom), Aiva (halva), Khuraz (rooster), Sarykyz (yellow girl), Tursungul' (stop!, or flower) Saltanat (kingdom). Batpa Zaura, i. e., Fatima and Zukhra are the names of girl twins. In the epics one finds the female names of Gul'khanys, Karlygash (swallow), Gul'barchin, Bayan, Dzhibek (silk).

100 After giving birth for the first time, the woman visits the home

428 For the most part the father gives his oldest
son preference, but this depends on his good
[178] will. Divisions of families used to be en-
countered more rarely, for danger forced them
to move as nomads with large auls. Now this
reason for keeping together is considerably
less urgent, and ties of kinship in general are
beginning to lose their importance.

844 Birth. The Kazakh appears in the world
without causing any particular worries to his
relatives. Only when there is a difficult
[754] birth do they call in the assistance of their
own doctors, that is, conjurers and sorcerers.
It is self-evident that in most cases their
devices are actually harmful. In fortunate
cases they consist only of whisperings and
grimaces, but in more decisive instances more
846 violent measures are taken. In most cases
little peace is allowed the woman who has borne
the child. Rest before and after delivery is
553 set at a very short period. The mother has
/342/ only one right: to name her newborn child.
She does this in a very original way, acting
entirely upon inspiration, often naming the
child after the first object she happens to
look at after the birth. As a result names
occur like It-Ayak, that is, dog's leg, and
so forth. Sometimes, however, they name them
for Moslem saints, adding to the name the word
Ir (Man), thus- Ir Ali, Ir Mohammed, and so on.

852 Circumcision is performed according to
Moslem law while the mullahs read prayers, and
in general is circumcision inaugurated by
festivities, but does not occur until after
the third year.

000 Marriage. Usually the Kazakhs, especially